

BOSTON READER.

Vol. XIX.—No. 43—Whole No. 981.

RELIGIOUS.

SECRET COUNCILS OF GOD.

God only, and yet this power is communicated to man, so as to forgive sins. S. And the multitudes seeing it, were afraid and glorified God that gave such power to men. ver. 8. To men. Not only Christ as he was man, had this power to forgive sins, but by him and from his Apostles, and consequently Priests. Mat. 23. All power is given me. Mat. 18. Whosoever you shall loose in earth shall be loosed in heaven. John 20. Where sins you shall forgive, they are forgiven.

22. But Jesus turning and seeing her, said, Have a good heart, daughter, thy faith hath made thee safe. ver. 22. Thy faith hath. Lo, her devotion to the hem of his garment, was not superstition, but a token of greater faith: so the devout touching of holy reliques.

23. And when ye enter into the house, salute it, saying, Peace be unto this house. 15. And the acts of created agents in all future have a present existence, a fixed certain abiding place, in the divine mind. And the statements of revelation are in union with the infinite law-giver. It is impossible to conceive of an infinite law-giver, and sovereign of all things, without ascertaining a perfect control of all inferior agents, and a perfect discernment of the end from the beginning. This is abundantly taught in the great events which take place were certainly and undeniably fixed in the divine mind. The Bible also declares with equal plainness, that we are entirely and justly accountable, that freely in view of motives, and that the degrees will not restrain at all upon our acts and determinations. And every man is this absolutely true. In every mind there is a consciousness of complete freedom of action and action. And however objectors argue upon this subject, the pangs of remorse which follow crime, clearly prove that man has an inward assurance he has freely, voluntarily and wickedly. Thus estimation of all events and the perfect system of human agency are clearly and fully established. The secret which is hidden from man consistency of these with each other. It is difficult to conceive how men can act free, that which the divine purposes have fixed undeniably; and yet we know it is so. The hearts of Joseph's brethren were grieved at the recollection of their cruelty and sin in selling him into bondage, and yet implored their guilty instrumentality in sending Joseph into Egypt to effect a great deliverance. The pangs of remorse and despair rent the heart of Judas were not assuring him that his direful treason was predetermined and foretold by the prophet;—but because he knew that his crime was great and intentional. It was "by wickedness that our Lord was crucified and slain, although he was 'delivered' by the determinate and fore-knowledge of God." The heart thus arises, How can we be free and mortal agents, and yet act in an inevitable manner with the divine predetermination? not revealed. It is a secret reserved to be known by the light of eternity.

The Bible reveals both these facts, and we might either without falling into the gross absurdity of a man who could not believe in the divine omnipotence, or who could not believe in the spiritual charge, be compelled to admit the truth of these seemingly conflicting facts, and rest assured that, in a manner mysterious and above our present conception, the freedom of human agents is entirely consistent with the pre-ordination of all their acts. We are moreover to recollect that the counsels of God do not form our rule of conduct; as we cannot know what those counsels are, we are not to be governed by them in conduct, but set at all times with reference to the revealed will of God, without any explicit reference to his secret decrees.—Dr. Leibnitz, *Philosophical Theology*.

ver. 19. *Loose.* To Loose, is as the cause and the offender's case requireth, to loose them of any of the former bands, and to restore them to the Church's Sacraments and Communion of the faithful and the execution of their function, to pardon also either all or part of the penances enjoined, or what debts soever man oweth to God or the Church, for the satisfaction of his sins forgiven, which kind of releasing, or loosing, is called *Indulgence*. Finally, this *whatever thou shalt bind*, and by the very keys, whereby greatest sovereignty is signified in God's Church, as in his family and household, and therefore principally attributed and given to Christ, who in the Scripture is said to have the key of David, but here communicated also unto Peter, as the name of Rock: if any temporal potentate can show authority of like sovereignty, let him challenge hardly to be head not only of one particular, but of the whole universal Church.

From the Christian Register.

HOME MISSIONARIES.

Mr. Editor.—Allow me to say a few words on this subject through the medium of the Register. I do it under a full conviction that there is not a sufficient interest felt and manifested in this excellent work, and I write in the hope of calling forth more zeal. I have been travelling in various parts of the country, and have found many warm-hearted missionaries, men who love the work, who belong to the Presbyterian, the Orthodox Congregational, the Baptist, and the Methodist denominations. They all do good in a greater or less degree,—and I would wish their numbers might be increased a thousand-fold; for however much I differ from them in many things of a speculative character in doctrines, I am confident they have but one object, and that in common with Unitarians, which is, the deliverance of man from the love of sin—salvation. This is the sole object, to save men from their sins and to turn them to God. This surely is a commendable work, and a work too, in which we all, as Christians, ought to be more actively engaged. I have been astonished to find so few Unitarian Missionaries in the parts where I have visited in New England, have been led to inquire the cause of this delinquency—and have concluded it has arisen from a want of attention. A few facts, I trust, will not be out of place to awaken an interest in this matter. Now look at the men employed by the churches above mentioned. A majority of them are what we call common matter of fact men, who have only ordinary abilities, who were not educated at College, and have no scholastic habits, whose manners give them a ready access to the common people, while a college trained man could not obtain a hearing. Though I do not wish to depreciate learning, yet I must and will say, learning without many other qualifications cannot convert souls to faith in Christ; and I would have my liberal friends give up a little of their sensitiveness, and encourage men of ardent piety and holy zeal to go forth in the missionary field. The Father is pleased to bless the labors of our Trinitarian friends, with all their apparent unscriptural notions respecting some of the most important doctrines of the Bible, certainly the truth, as taught by Unitarians, and of all false teachers, and presented in all its holy and spiritual strength, must prove a savor of life unto life, in a ten fold degree. Then let our pious young men be encouraged to enter the field of labor. Let funds be raised by the churches for this object, and every church in its individual capacity, support at least one Home Missionary, who shall be engaged to distribute our tracts, and gather the people for religious instruction on the Sabbath, attending Mr. Berryman to Fox Leavenworth, where Mr. B. preached, began to repeat his prayers along the way, and wept so that it was said of us that we are indifferent to the spiritual wants of the poor, and have no Home Mission-

FRIDAY,

OCTOBER 24, 1834.

arises. Let the pastors of our churches recommend this measure, and I believe there will be thousands of pious men and women in the land who will rise up and call us blessed.

A POOR LAYMAN.

From the Cincinnati Journal.

KICKAPOOS.

In my last, to brother Bullard, I gave him some notice of the Kickapoo prophet. I will fill up this sheet, by transcribing the explanation of the characters on the paddles used in worship. At the head or upper end of the paddle is a crude picture of a house with four trees in front of it. The house represents heaven. The fourth tree is a small one, and is designed to represent the tree on which our Saviour was crucified. Then follow below the house and the trees, three sets of five distinct characters. One character represents man's heart, the second his flesh, the third his name, the fourth his life, the fifth his kindred. Below these characters are lines drawn, which represent the 'broad and narrow ways,' and a left hand way, which leads down to destruction. In repeating their prayers, they begin at the characters just above the lines which mark the two ways, and repeat them in an ascending series, till they reach the house or top. I have a copy of the characters by me, and should like to return to Cincinnati, you may see it, should you choose. The prophet is a great reformer as to the morals of his people. Of this there is the plainest proof. And it is astonishing to us, that so small an amount of divine truth as these characters communicate to the Indians, should be so powerful an effect.

Explanation of the Kickapoo Prophet's hieroglyphics, used by him and his people in worship.

LIST OF CHARACTERS.

No. 1. Heart. My Father, keep me, forgive me, cleanse my heart.

2. Flesh. O, our Father, bless our heart and clothing, (i. e. the body); make our body as good as thy body, make our body as strong as thy body.

3. Name. Our Father, bless our name; make our name as good and as strong as thy name.

4. Life. Our Father, bless our life; make our life as good as thy life.

5. Kindred. Our Father, bless our kindred; make them as good and as strong as thy kindred.

SECOND LIST OF CHARACTERS.

No. 1. Our Father, keep our heart. O Father, that thou wouldst take our heart, and make it like thine. O Father, we wish that our hearts may be as strong as thine. Our Father, we wish that our hearts may be kept as clean as thine.

2. Our Father, we desire that our heart and its clothing, i. e. our bodies, may be as thy heart and its clothing, or thy person. We wish that our heart and its clothing, may be as well disposed as thy heart and its clothing.

3. Our Father, we wish that to bless us, to bless our names and put them with thy name, and that thou wilt make our name as strong as thy name.

4. Our Father, we desire that our life, may be as pure as thy life, and that our life may be as strong as thy life.

5. Our Father, we wish that thou wouldst keep our kindred as thine own, and that they may be as strong as thy kindred. Our Father, we wish that our kindred, may be kept in good a condition, as thine were, whilst thou wast with us in the world.

At this place on the paddle, there is a mark, which implies that their Father's house is in sight, and the prayers are framed accordingly.

THIRD LIST OF CHARACTERS.

No. 1. Our Father, we wish that thou wouldst take our heart to that place, where thou art walking, (i. e. thy yard in front of his house). Our Father, we wish that our hearts may be as strong as that ground. Our Father, we wante to make our hearts as good as that land where thou art walking.

2. Our Father, we wish that our heart with its clothing, may be as the ground where thou art walking. Our Father, we wish that thou wouldst make our heart, with its clothing, as strong as the ground where thou art walking. Our Father, we wish that our heart with its clothing, may be as good as that ground.

3. Our Father, make our name as the ground where thou art walking. Our Father, make our name as strong as that land. Our Father, make our name as good as that land.

4. Our Father, keep our life: make it as holy as that land, where thou art walking. Father, keep our life, make it as strong as that ground. Our Father, keep our life: make it as good as that ground.

5. Father, keep our kindred: make them as good as thy kindred. Our Father, make our relations, make them as strong as thy door.

FOURTH REPETITION.

No. 1. Father, keep our heart, put it in as good a condition as thy door. O our Father, make it as strong as thy door.

2. Our Father, keep our heart, and its clothing, as each noon.

3. Our Father, bless our name, at each noon.

4. Our Father, bless our life, at each noon.

5. Our Father, bless our kindred, at each noon.

SIXTH REPETITION.

No. 1. Our Father, bless our heart, and make it as good as thy staff: make it as strong as thy staff.

3. Our Father, bless our heart, and its clothing, and make it as good as thy staff: make it as strong as thy staff.

5. Our Father, bless our name: make it as good and as strong as thy staff.

4. Our Father, bless our life: and make it as good and as strong as thy staff.

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5. Our Father, bless our kindred: make them as good and as strong as thy staff.

The above was obtained from the worthy missionary brother among the Kickapoos, Rev. J. C. Breckinridge, of the Methodist Episcopal church. He informed me that this prayer is used by 500 persons belonging to the Kickapoo and Potowatomi nations. He repeated three times a day, and on each of the four days of the week, when they meet for public worship. They often weep in repeating the prayer. Many attend Mr. Berryman to Fox Leavenworth, where Mr. B. preached, began to repeat his prayers along the way, and wept so that it was said of us that we are indifferent to the spiritual wants of the poor, and have no Home Mission-

after all, there may arise difficulties in the way of the pure gospel, from this very reformation of the prophet. But we here see an Indian mind groping after light. The prophet speaks himself as having been taught by no one except the Great Spirit. But I must close. Pray C. BYINGTON.

PUBLIC WORSHIP.

Oftentimes it is most depressing to the heart of the Christian minister, to see so many of the congregation to which he statedly preaches, apparently indifferent to his message from the court of heaven. Motive after motive prevents them to their consideration, but no salutary impression seems to be produced. He varies his manner and his plan; he tries every proper expedient which he can devise, to gain their attention to their religious interests; but everything intended to effect their highest good, appears to him to be of little or no avail. As he continues his ineffectual instrumentation from year to year, to ascertain the portion of his hearers the gospel is to be only a savor of death and deat.

Sorrowful indeed is the belief that even one with the invitation of mercy given, should disregard it, and thus lose the inestimable blessings which are placed within his reach. But there is more of a saving influence attending the regular ministrations of divine truth, than is always appreciated even by those who are the most anxious to see men devoting themselves to the service of the Lord.

Of the whole number who constantly attend on the preached word who make it a matter of duty to be engaged in public worship on the Sabbath, as much as they make it a matter of duty to perform their secular business during the other days of the week, of this number a large proportion either become professedly the disciples of Christ, or are so much acquainted with his character and claims, and so exposed to the operations of his Spirit, as to furnish comfortable evidence on their death beds, if not in their days of health, of their being in the exercise of penitence and faith. These instances we believe to be comparatively rare, in which a regular and careful attendant on the preached gospel, leaves the world a stranger to its saving efficacy.

5. Kindred. Our Father, bless our kindred; make them as good and as strong as thy kindred.

JOSEPH TRACY, EDITOR.

those that are perfect; so from the glimpses of beauty and excellence discerned in actual being, it forms, by its own proper force, the idea of a beauty and an excellence that are perfect—from the idea of time it passes at once to eternity—from that of space to infinity—from its own acts it gains the ideas of power and of liberty, and it rises to the conception of a principle of unity in all things. Involved in these ideas, and equally necessary, are those others which depend on relations, such as order, fitness, harmony and proportion. The ideal beauty and excellence which the mind can thus form to itself, it is capable of making an object of desire, and of attaining. This it is which renders man capable of self-improvement, "which is possible to any being only by a reflective observation of his own acts, and then by a comparison of them with an ideal excellence which he is sensible to conform to." This idea of excellence is a complete abstraction and independent of any mathematical abstraction. It is conceived of as the law of man's being, and the idea of the same is as the curve of the earth's revolution; the mind bears the same relation to it, that the earth would to the ellipse were it an intelligent being capable of conforming itself to that curve by volition. Between nature and the abstractions of mathematics, there is a harmony preserved by forces impressed from without; between the pure ideas of excellence and beauty, and man, there is a harmony which is to be preserved, by the conscious and voluntary exertion of a force originating from within.

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If the facts are as we have now stated them, and we think they cannot be disproved, the importance of public worship commands itself at once to the feelings of every Christian. It is a duty, the neglect of which is the neglect of the divine charge, comprised under the word, *church*.

2. Of which sort is Excommunication, Anathematisms, Suspensions, Degradations, and other Censures and Penalties, or Penance, enjoined either in the Sacrament of Confession, or in the exterior courts of the Church, for punishment of other crimes, and especially of heresy and rebellion against the Church and the chief pastor thereof.

3. Of which sort is the *curse* or *anathema* pronounced over the heads of the wicked, and the *excommunication* of the *heretic* or *rebel* from the *church*.

4. Of which sort is the *interdict* or *ban* pronounced over the *church* or *cleric* for *grave* *offenses*.

5. Of which sort is the *deposition* or *removal* of *cleric* from the *church* for *grave* *offenses*.

6. Of which sort is the *excommunication* of *cleric* from the *church* for *grave* *offenses*.

7. Of which sort is the *interdict* or *ban* pronounced over the *church* or *cleric* for *grave* *offenses*.

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October 24,
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The Editor of the Jour-
Miami University, Illi-
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The N. Y. Evangelist,
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EDUCATION OF R-

Ma. TRACY.—Sir.—I
day, there is an article
in which, after some
Catholics having proc-
essed by Hon. H. A. S.
“We hope they will for-
propriate a building in c-
onstruction, for giving a
place to the numerous, poor children
gentlemen who have sent us their
accept our thanks. We do not per-
incapable of mistakes; but we do
correct them glibly, whenever we can.

NEW PUBLICATION.

THE PARAGRAPH BIBLE. The He-
breans of the Old Testament, and the New
out of the Original Tongue, and a
Translations differently composed and
Text of the Common Translation.
Paragraphs, such as the more difficult
of Chapters and Verses, with
Margin, for reference: By James W.
Perkins, Marvin & Co. Philadel-
phia, 1834.

“Last any one who sees this Bible
it is a new Translation, he is com-
monly aware from the common con-
tinue they are doing all that
ing republished the article
I think it your duty to info
readers respecting the in-
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Certainly, we shall be

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000 Roman Catholics. Of

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REV. SAMUEL J. MAY he-

or the Christian Examiner, v-

and which nearly fills the first

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May's purpose, is very fal-

lure. A man has a fever,

His physician is at

by cutting off the carotid

listen for a moment to any

measure, as opening a vein

extends. It certainly deserves a

work of its kind.

The Mother's Nursery Songs; By Tim-

othy D. Eaton, Author of "Dissertation on Music," etc.

and of the Composers of "Musica Sacra."

Songs," "Infant Minstrel," etc. New Haven, 1834.

This work is intended to furnish mat-

erialities for children in the cradle, and

those who have just left it, as will be in-

ligible to them. Of course, only those

cadences are used, of which even infant

the beauty. The songs, both in tone,

are as simple as the music. Few

can learn to sing, according to the sys-

tem, which the movement may be

seen in the first part of

last report.

CONTENTS.—"The Secret Com-

Aaron W. Leiland, D. D. Professor in

Seminary at Columbia, South Caro-

olina, that gathered Sticks on Sabot," is

Bishop, D. D. President of Miami Uni-

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their course of preparation for the ministry. The Editor of the Journal is also informed that Miami University, Illinois College, and Kenyon College, have adopted the same principle. The N. Y. Evangelist, probably, will be obliged to abandon its opposition to the only course compatible with sound scholarship, or fight all the literary institutions in the "Great Valley."

EDUCATION OF ROMAN CATHOLICS.

Mr. Tracy.—Sir.—In your Recorder of this day, there is an article copied from the Watchman, in which, after mentioning the fact of the Catholics having procured the *west*, recently owned by Hon. H. A. S. Dearborn, &c., it is said, "We hope they will furnish the means and appropriate a building in connection with this establishment, for giving a useful education to the numerous poor children of the Irish in Broad Street and other parts of the city. Whilst they are offering to educate the children of rich Protestants, we should be pleased to see their benevolence exercised towards their own poor, who are perishing in a state of ignorance." Now, Sir, I want to ask, if you are not aware that an establishment for poor children from Broad St. and other parts of the city has been in existence some time, and that they not only instruct gratuitously, but also clothe them? The Protestants of England, by their oppositions, have reduced the Catholics of Ireland to poverty, so that the Catholics of this country find it impossible to raise them to a level with the Protestant children, whom he had to send back a messenger to Ephesus. "Now, we got it two days' hard beating before we could get out of the Gulf of Salines or Ephesus, in a vessel probably far better calculated for traversing the windward than any that existed at the period when St. Paul lived. Had he, therefore, at any season of the year, but more especially in the spring, (and his voyage was a little after Easter, for he hastened, if it were possible for him to be at Jerusalem the day of Pentecost), run down to Ephesus, situated as it was, at the very bottom of this deep gulf, he most assuredly, in consequence of the violent winds, which blew here for the greater part of the day, would have been delayed many days, which were the very thing he wanted to avoid. For Paul had written to the Romans, because he would not spend the time in Asia," Acts x. 16. He therefore passed to windward of Samos, and landed at Troy, thence proceeded to Miletus, and from Miletus sent to summon the elders of Ephesus to his presence, leaving his vessel at Troy, and rejoining her after his interview, that she might not be embayed by running down to Mycale, but might run toward Patmos, and then, with flowing sheet proceed to Coos. "It came to pass, after we had launched, we came with a straight course and Coos." (Acts xi.) If the winds in St. Paul's day were with the other great features of nature, the same as they now are, and understood so to be by the navigators at the time, the course which he actually took is fully accounted for; but in no other way do I know how it can be well explained consistently with the facts of the case. pp. 152.

"A Subscriber" asks, "What are the real sentiments of those who are denominated Abolitionists?" They are various. The only point in which they all agree, so far as we can learn, is that slavery ought to be abolished.

He asks again, "What would be the result of their labors in the cause of abolition, could they be realized?" We answer, as before; various, according to the character and views of the laborers. Far the greater part of them, we believe, really mean about right, and the result of their labors, or rather, of their wishes, "could they be realized," would be most happy. There are some, whose views appear to be very short-sighted, and their "sentiments," not much but hatred and wrath. The result of their labor would be, "confusion, and every evil work."

There are others still, whose sentiments, or more properly, opinions, are unadulterated Jacobinism; and the result of their labors would be, the upturning of all government,—even of family government. Perhaps, however, these last sentiments are never given up, as we hear less of them now than formerly. And perhaps, too, they were never held, except as convenient pretexts, from which to reason down slavery.

REV. SAMUEL J. MAY has written an article for the Christian Examiner, which was refused, and which nearly fills the first page of the Liberator of last week. How much reason Mr. May has to complain of the Examiner, is no concern of ours; but there are a few passages in his article, which deserve notice. His says;

Those who desire to have mankind advancing in knowledge, righteousness, and in the enjoyment of their rights, should look at the obvious bearing of every new movement. If it be on us, if it be to a right result, they surely should not withhold their co-operation; the nullifiers are now classed, by some at least, as members of the Whig party. The Jackson men are of course anti-nullifiers. In view of these facts, the following paragraphs are a curiosity; though, quite possibly, the coincidence is not the result of any deliberate plan.

Hence arises the phenomenon, that William C. Preston, a leading and fearful nullifier, alias a blustering and bullying champion of slavery, is now a pro-abolitionist and placed among the stars! And yet—and yet—this is the same Preston, who (after the battle, to which the contents of all the tipping shops have been vehemently summed, was lost)—by the Northern aristocracy,) exultingly exclaimed in a speech to his comrades,—"Tis the SOUTHERN WHIP that has done it."

Now my object, Mr. Editor, is merely to propose that this gem of eloquence should be set underneath the aforesaid portrait in all the windows, with the addition of—"a driver's whip, and a white slave receiving '39,' well laid on;" and that the whole be transferred for a head-piece into all the national-republican-Union-manufacturing-commercial-aristocratic-whig journals, in order to fill the measure of Preston's glory and they own.—*Liberator*, Oct. 11.

THE ELECTIONS.—It is probable that votes will be lost, at the approaching election in this state, by many abolitionists declining to exercise the elective franchise. As an association they take no part in politics, but as individuals not a few feel a strong repugnance to vote for a ticket advocated by such editors as WESLEY AND STONE. They fear the influence of such newspapers, as the prominent organs of the party, more than they do the prevalence of Jacksonianism, or the destruction of the United States Bank. Like the lamented and patriotic WIRT, the abolitionists will go for the SUPREMACY OF THE LAWS, by whomever they are to be administered.—*Emancipator*, Oct. 14.

"The first paragraph of the article on our last page from the Boston Whig is a good one—the second is full of political defamation, so far as it makes the national administration responsible for the recent disgraceful muls, which we do not hesitate to say, have been specially excited by whig partisans.—*Liberator*, Oct. 18.

For the Boston Recorder.

MY DEAR SIR.—Being, as you know, deeply interested in every thing relating to Biblical literature, and particularly in the Geography of the Holy Land, you will readily believe that I persevere every work related to that subject with much anxiety; hoping myself to visit, or even myself shall escape, that lovely land.

There is a sophism in the word "property," which needs attention. What does that word mean? When a particular thing is said to be property, the meaning is, sometimes, "the law decides that I should have it;" sometimes, "it is equitable that I should have it;" but of these definitions is capable of two meanings. It may belong to me, according to law, or equity, rather than to any other person; or, rather than to another specified individual. It may be mine according to the law of the land; I may have paid the nation for it; yet another may have an equitable right to it from me. In that case, my property still remains, in the new form of an equitable claim

against the nation. In discussions concerning slavery, many writers on both sides have confounded these different ideas, and written as if the word property had always one exact and uniform meaning. We suspect the Examiner and Mr. May are, both of these, instances. That, according to the laws of this land, as they now exist, the slaves are the "property" of their masters, Mr. May repeatedly admits, in plain words, in this very article. This opinion is certainly "about as prevalent here," as anywhere. That the right claimed by masters, to treat slaves as property, is good in equity, against the slaves themselves, Mr. May denies; and so does all the north, and a great part of the south. It is *not* "about as prevalent here" as in any part of the Union." Mr. May ought not to assert it again, till he has looked more carefully at his facts. But supposing it were as Mr. May asserts. Suppose, even, that all New England believed slavery at the south to be justifiable. His inference would not follow. Still, the advice, "Go to the south, and preach your doctrines there," would be correct. Slavery is to be abhored by changing the opinions of southern men, & not by overwhelming them with the opinions of other people. If it is to be done by individual action, southern men must be persuaded to act by arguments addressed to themselves, and not overawed by evidence that northern men demand action of them. If he votes, it must be by convincing southern men that they ought to vote for its extinction, and not by bearing down upon them with a northern importunity. And further, southern men will listen to argument on this subject as readily and candidly, when presented on its own merits, as when the consideration of it is demanded by northern clamor. The threat, that we will get up a tremendous northern influence, which we will roll upon them and crush them into our way of thinking, will not have a very conciliating effect. We expect but little good from men, who have not so much confidence in the justice of their cause, and in conscience, that they dare "go to the south, and preach their doctrines there."

"A Subscriber" asks, "What are the real sentiments of those who are denominated Abolitionists?" They are various. The only point in which they all agree, so far as we can learn, is that slavery ought to be abolished.

He asks again, "What would be the result of their labors in the cause of abolition, could they be realized?" We answer, as before; various, according to the character and views of the laborers. Far the greater part of them, we believe, really mean about right, and the result of their labors, or rather, of their wishes, "could they be realized," would be most happy. There are some, whose views appear to be very short-sighted, and their "sentiments," not much but hatred and wrath. The result of their labor would be, "confusion, and every evil work."

Boston Lyceum.—The course of lectures to be delivered before the Boston Lyceum, commenced last evening with a lecture by the Hon. Rufus Choate.

FOR young persons over 15 years of age, and "children of a larger growth," it is a very valuable contribution to the moral growth of the nation. Too many of those who have descriptive names of their readers; and some of them have been too credulous of their readers, and have believed all that was told them; so that it is often difficult to distinguish between what is true and what is false. Not so with the little work to which I now wish to call the attention of your readers. It describes what the author saw; and is generally very accurate. It is ornamented with eleven engravings—views of Joppa and Bethlehem, Ground Plan and Interior View of the Church of the Holy Sepulchre, Tomb of the Kings, Mahometan Tomb Valley on the road to the Dead Sea, Ground Plan of Baalbeck, Drums Female wearing the Tambourine, &c. The scenes are very highly finished. The view of Joppa is sufficiently reversed; but the correct appearance may easily be obtained by holding it up to the light and looking on the back of the print. That of Bethlehem is a very fine engraving.

The book closes with a short notice of the Author's voyage from Beirut to Smyrna; inserted, as it were, for the purpose of suggesting "an explanation of what appears an extraordinary statement in the narrative of St. Paul's voyage," "assured that nothing, however trifling, that tends to elucidate the sacred writings can be unacceptable." Allow me to copy this for the benefit of your readers. It will give them some idea of the spirit of the work.

"In examining the history of St. Paul's visit to Miletus, (Acts xii.) it is difficult to understand why he should sail by the Gulf of Ephesus, and go onward, apparently out of his way, to Miletus, for the purpose of having an interview with the aged elders, whom he had to send back a messenger to Ephesus. Now, we got it two days' hard beating before we could get out of the Gulf of Salines or Ephesus, in a vessel probably far better calculated for traversing the windward than any that existed at the period when St. Paul lived. Had he, therefore, at any season of the year, but more especially in the spring, (and his voyage was a little after Easter, for he hastened, if it were possible for him to be at Jerusalem the day of Pentecost), run down to Ephesus, situated as it was, at the very bottom of this deep gulf, he most assuredly, in consequence of the violent winds, which blew here for the greater part of the day, would have been delayed many days, which were the very thing he wanted to avoid. For Paul had written to the Romans, because he would not spend the time in Asia," Acts x. 16. He therefore passed to windward of Samos, and landed at Troy, thence proceeded to Miletus, and from Miletus sent to summon the elders of Ephesus to his presence, leaving his vessel at Troy, and rejoining her after his interview, that she might not be embayed by running down to Mycale, but might run toward Patmos, and then, with flowing sheet proceed to Coos. "It came to pass, after we had launched, we came with a straight course and Coos." (Acts xi.) If the winds in St. Paul's day were with the other great features of nature, the same as they now are, and understood so to be by the navigators at the time, the course which he actually took is fully accounted for; but in no other way do I know how it can be well explained consistently with the facts of the case. pp. 152.

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Destitute Seamen at the Sandwich Islands.—It is stated in a letter published in the Seaman's Magazine, from the Rev. Mr. Deil, that of the \$20,000 appropriated yearly by Congress for the support of destitute and sick Seamen, in foreign parts, more than one sixth part is expended at the port of Honolulu, (Sandwich Islands.)

The Washington Globe, in allusion to the rumor that Mr. Kives would probably be appointed Secretary of State, says that "he will never enter public life again, under any other auspices than the call of the people."

A man was lately killed at Covington, Ind., by being struck in the trunk of the hand, which crushed him to death.

Thomas Hickling, Esq. American Consul at St. Michael's, died 31st August, at the advanced age of 66 years and six months.

A man was lately killed at Covington, Ind., by being struck in the trunk of the hand, which crushed him to death.

Mr. EDITOR.—Having seen in manuscript a considerable portion of a Memoir of the late Rev. Dr. HYDE of Lee, Mass. now in a state of forwardedness and soon to be published, allow me to congratulate the broad circle of his personal friends, and the Christian public at large, on the combined pleasure and profit, which they may safely expect from a good Likeness of that very excellent and useful minister of Jesus Christ.

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For the Boston

POETRY.

ORIGINAL HYMN,

Performed at the Meeting of the Fathers and Sons' Society, of the Bowdoin street Meeting-house, Sabbath Evening, October 15, 1834; by S. F. Smith.

When the cry of the fatherless child is heard
From his poor and lowly dwelling,
Let thy heart by his wailing complaint be stirred,
By his voice of sorrow telling.

Go and bind up the wound of the widow's breast;
Burst the clouds that gather round her;

Go and show her that she had hoped it least,

Hath sweet mercy's angel found her.

O! prepare then a balm for the orphan's grief!

Go and cheer the mother's sadness;

For the hungry and naked provide relief;

For the weeping, songs of gladness.

When she sits by the side of her fading coals,
And her hoars are heard her quaking.

Let her share in the comfort that o'er these rolls,

And soothe thou her bosom's aching.

Then, beyond the last pain of thy mortal strife,
Will thy ransomed spirit meet me;

And, among the fair scenes of an endless life,
Her own guardian, she will greet thee.

Ob! with gladness pursue the delightful way
Of the Master, meek and lowly;

And above, where no sorrowful thought can stay,
Thou shalt be with all the holy.

There, beyond the last pain of thy mortal strife,
Will the ransomed spirit meet me;

And, among the fair scenes of an endless life,
Will the widow and fatherless greet thee.

Miscellany.

For the Boston Recorder.

TO THE FRIENDS OF TEMPERANCE.

As the reason, more particularly favorable to efforts in the way of social improvement, by means of public meetings and associations, is again arrived, it is very important, that the Friends of Temperance should be alive to the great duties which devolve upon them. No real friend to the cause should allow himself to withhold any salutary influence in his power to exert; and every real friend has power to exert such influence in some form or other. Positive efforts are, perhaps, as loudly called for now, as they have been at any previous period of the reform. Many who have withheld the reform hitherto, have become more hostile than ever in their feelings, and more than ever need to be plied with fair and forcible reasoning, and enlightened public opinion. Temperance meetings in a variety of forms should be revived in the respective towns of the Commonwealth; and every proper effort made to awaken a new and more general interest in the further progress of the reform. This reform has already brought too many blessings upon individuals, families, neighborhoods, and towns, and indeed, upon our whole community, to allow its friends to shun the exertions in the present stage of it. For all the good that has hitherto been done is, but the foretaste of the still greater good, we are encouraged to hope for, if we do not become weary.

We must go on devising ways and means of carrying, with still greater effect, the true doctrines concerning the use of ardent spirit as drink, to every family, and every individual; and these doctrines must be repeated and reiterated, till all shall be "turned from the error of their ways."

It is very gratifying to have large meetings and able lecturers to address them; but so much has already been done in this way, that in many towns, smaller meetings—meetings in school districts, addressed by some of the townsmen themselves without formality—meetings of neighbors, family meetings and private conversation, are fitted to accomplish much, which large public meetings can never accomplish, for the very reason, that many persons will not attend them. But beside carrying into effect these measures, it is desirable that the friends of the cause should do yet more than has been done, in the way of circulating temperance publications. A supply of those, which have been printed under the direction of the Council of the Massachusetts Temperance Society, including "The Twenty-first Annual Report," may be obtained of Ford and Danrell, Wilson's Lane, Boston. They are Agents of the Society, and dispose of its publications at the lowest possible rates at which they can be afforded. The Temperance Journal also, a monthly paper, may be had at the same place.

It is matter of deep regret, that the license law of this Commonwealth is so unfavorable to the temperance reform; but we must not forget, that the reform, after all, is and must be, chiefly a "moral reform"—a reform brought about not by human enactments, but by changing through the force of truth, the opinions and practices of our fellow-citizens in relation to the use of intoxicating liquors. When the reform shall, by such means, be sufficiently advanced, we shall not long have occasion to complain for the want of good and wholesome laws, to aid us, as far as human laws can, in securing the ground we may have gained. The truth is, a sound and healthy state of public opinion being once produced by the moral means now in hopeful operation, good and wholesome laws touching the traffic in ardent spirit, will follow almost of course. We must never lose sight of the truth, "that the law of the Lord converteth the soul," and that the most the law of man, in the most favorable circumstances, can do, is to afford some protection against the temptations and perils to which the converted soul would otherwise be exposed. I make this remark, not to discourage any proper and judicious efforts to obtain an amendment of the present license law; but to shew how much more the means of the cause depends, under God, upon the continued and kindred moral influences, which its friends are bound to exert, than upon any thing which the civil authorities are able to do.

H. HILDRETH, Cor. Sec. Mass. Temp. Soc.
N. B.—All letters and communications sent to the Corresponding Secretary and Agent of the Massachusetts Temperance Society, should be directed to him at Westborough, his present place of residence.

SCIENCE AND LITERATURE IN RUSSIA.

In a former number, we gave an account of the state of Education in Russia, with which we were favored by our correspondent at St. Petersburg. We have received from the same source the following particulars in regard to the condition of Science and Literature in that great empire.

SCIENTIFIC ENTERPRISES OF THE GOVERNMENT. The determination of Triangles, for measuring the degrees of Northern latitudes, commenced in 1830, was continued by Mr. Struve, the astronomical professor of Dorpat, assisted by Captain Oerberg and Lieutenant Melin, officers of the Imperial Staff. They determined all the points for a chain of 70 triangles, between the island of Hopland, in the Gulf of Finland, and the city of Torne. This chain begins at the northern side of Hopland, passes through the town of Lovisa, along the lake great Poyan, then to the westward by Ulciborg, and from thence, by the islands of the Gulf of Bothnia. It embraces six degrees of longitude, stretching more than 600 versts. At sixty of the most Southern points, beginning at Hopland, signals are placed, and all preparations arranged, so that next year, it may be possible to begin the exact measurement of degrees, by means of the angles between the lines.

Researches on the Cholera were made by the medical facilities of the Universities of Moscow, Casan and Karkoff, the results were communicated to the ministers of the Interior, in the works of thirteen Professors of the Universities of Moscow, Karkoff and Casan.

The Minister, deeming it advisable that the masters of the Gymnasias should collect information respecting the natural productions of the places of their abode, and forward the result of their researches to the Academy of Arts and Sciences, caused instruction for this object to be prepared.

Stroel, the Archæograph, continued his travels and researches in various governments, in order to collect, for the public archives, documents relative to the history of Russia.

Professor Arsenies' was appointed to collect, from all sources, official information, in order to give a full course of lectures on the statistics of the Russian empire, for the instruction of the Her apparent.

PRIVATE LEARNED AND LITERARY SOCIETIES.

In St. Petersburg, the Society of Mineralogy published four works during the year 1831. Owing to arrangements made by this society, the academician Hess gave a public course of lectures on Chemistry, with its application to Mineralogy and Technology.

The Society of Apothecaries, consisting of 112 members, in 1831, was engaged in publishing a complete Pharmacologia. This society has a school for training assistants, in which there are 14 pupils.

In Moscow are the following Societies.—The Society of Amateurs of Russian Literature, with 71 members; the Medico Physical Society, with 131 members; the Society of History and Russian Antiquities; the Society of Natural History, with 231 members. This last Society published, in 1831, the 2d and 3d volumes of the Imperial Society of Naturalists.

In Casan, is the Society of Amateurs of Russian Literature. In Karkoff, the Society of Science and 17 actual members. In Wilna, the Imperial Medical Society. In Riga, the Free Society of Literators and Practice. They publish the result of their labor in the State Gazette.

In Mittau, are the Society of Amateurs of Literature and Arts, with 98 native, and 112 foreign members; the Society called "Masse et Athenes," with 40 members, employed in collecting books and manuscripts; and a Society for Latin literature.

In Arensburg is a Society for Esthonian literature.

PERIODICAL PUBLICATIONS.

In 1831, under the censorship of the Ministry of Public Instruction, 16 Newspapers and 24 Journals were published in the empire. Of these, there was a daily publication, 2 every other day, 9 twice a week, 1 every 5 days, 10 weekly, 6 twice a month, 3 monthly & 2 every two months, and 6 quarterly. Six of these publications were on Politics and Literature; 20 exclusively literary; 4 on Trade, Manufactures and Mineralogy; 2 on Agriculture; 1 on Statistics; 4 on the Art of War; and 3 on Natural Science and Medicine.

Besides these, are the Invalid or Military Journal, in Russian and German; the "Journal de St. Petersburg," in French; the Petersburg and Moscow newspapers, in Russian and German; the Senate newspapers, and sundry Provincial gazettes.

BOOKS.

The annexed Table shews the result of the literary and scientific labors of 1831. By a comparison, it appears that in this year, there was an increase of 101 original works, and 10 translations.

BOOKS IN THE CHIEF LIBRARIES UNDER THE MINISTER OF PUBLIC INSTRUCTION.

	1830.	1831.
In the Public Library,	vol. 272,191	295,776
In the Academy of Arts,	" 100,000	101,110
In the Russian Academy,	" 2,379	2,435
In Wilna University,	" 50,747	50,747
In Dorpat do,	" 51,437	52,445
In Moscow do,	" 20,474	22,777
In Casan do,	" 22,000	23,869
In St. Petersburg do,	" 4,315	4,315
In Casan's Museum	" 28,990	28,923
In Karkoff's Museum	" 28,990	28,923
BOOKS PUBLISHED IN 1831.		
Total	1,230	1,230
Translations	10	13
Originals	10	13
Total	10	13

BOOKS PUBLISHED IN 1831.

Translations

Originals

Total

Total